The Bombay Guardian.

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WEEKLY REVIEW.

—THE Annual exhibition of the Scottish orphanages came off last Saturday. H. E. the Governor presided. The Report, read by Mr. Duthie, gave in many respects a very satisfactory account of the institution for the last year. The number of boarders is 84, viz. 41 boys, 43 girls. Sir Richard Temple spoke in a high strain of eulogy of the management of the Institution.

—WE regret to hear of the death of the Rev. Mr. Welland, Sec. of the Ch. Miss Soc., Calcutta. He came to this country in 1860. A notice of him will be found in our Epitome, from the *Bengal Chr. Herald*.

—WE are requested to intimate that any one wishing to secure the *Sunday School Times* published in Philadephia and London, can do so by sending Rs. 6 to Rev. B. H. Badley, Lucknow. This pays for one year. The paper is weekly; able, popular, helpful.

—"WALK about Zion, or a Few Thoughts on the English Church;" such is the title of a pamphlet by the Rev. Wm. Brown Keer. He seeks to show that the Church of England is Apostolic, Catholic, Protestant and Militant. In looking at the Church of England a good deal depends upon the point of view. Viewed from the Evangelical standpoint she is Protestant; but viewed from the High Church or Ritualistic she is hardly that. Mr. Keer finds very much to say in commendation of the English Church and of her book of Common Prayer. Of the days before the Reformation Mr. Keer says: "The Church of Rome for more than 800 years held in subjugation, though she did not destroy, her less powerful sister church. The English Church existed through all this long period, not without some errors and superstitions intermingled or overlying the truth, yet fulfilling in the main, her great office, (in which she had long been foremost, when she chased pagan idolatry and cruelty from the land) of being the greatest educator of the people and nation." This address was delivered on St. Bartholomew's Day, 1879, and in speaking of the Book of Common Prayer, these remarks occur:

> It was finally restored to use by the last Act of Uniformity under Chas. II. on St. Bartholomew's Day, 1662, the anniversary of a day much to be remembered in France for the slaughter of the Huguenots or Reformed Christians, on the night of August 23rd, 1572, when 60,000 persons of both sexes and every rank are said to have perished (more than 10,000 in Paris alone) for their religious attitude towards the Roman Church. The day was one in which dark deeds of blood were done, the record of which can never be effaced from the page of history. On this day 217 years ago, (*i.e.* Aug. 24, 1662) about 2,000 of the Christian ministers of England, some of whom were men of eminent learning and piety, left their benefices, rather than accept and conform to our "Book of Common Prayer," which was then restored to use after the Protectorate of Cromwell. This book, however excellent in itself, it is admitted, many of them had not had time duly to consider or to read, and some it is even said not seen it. Some of their successors have since conformed and left the rsnks of Nonconformity in which they were reared, while others have spoken of it in terms of high praise.

—PRESUMING that a good many of our readers do not see the *Lucknow Witness*, we mark for insertion in our columns the greater part of an excellent article on "Keeping and being kept," well fitted to be useful to those who are seeking to live, as all Christians should, the life of faith.

—THE Jaffna College is an outgrowth of the mission work of the American Board. We learn from a Catalogue that has been published that it has entered on the 8th year of its existence, and is doing a good educational work for that part of Ceylon. There are at present 62 students. The Principal is Rev. E. P. Hastings, assisted by Rev. T. P. Hunt and others.

—A writer in the *Indian Chr. Gazette* finds fault with a practice which, he says, obtains in Mission Schools, of inviting heathen boys to join in Christian prayers and hymns. We do not approve of requiring scholars to take part in prayers which they cannot sincerely join in. But we do not object to the requirement that they should commit to memory hymns or prayers, embodying religious truth. In the schools and colleges of England the pupils are expected to commit to memory extracts from classical writers, from Homer and Virgil, for instance, embodying beliefs that were entertained by ancient Greeks and Romans, but are now defunct, and no one thinks that in thus doing the teachers are forcing them to witness for religions that they do not believe in. We do not see that there is any encouragement of hypocrisy in requiring boys in our Mission schools to commit to memory Scripture portions or hymns or prayers.

—FOLLOWING Renan, Farrar thinks that the last chapter of the epistle to the Romans does not belong to the place which it now occupies, but was originally the conclusion of a letter to the Ephesians. He says: "The hypothesis that several copies of the letter to the Romans were made, and that, with appropriate conclusions, it was sent, in whole or in part, to other churches besides that of Rome, is not only intrinsically reasonable, but also accounts for some of the peculiar phenomena presented by the manuscripts, and especially by the structure of the concluding chapters." In a note, Dr. Farrar gives some ten reasons for embracing this opinion. We do not think that he establishes the point. It is stated thst there were at that time 60,000 Jews in Rome, and it is evident that they were accustomed to go to it from all parts of the Empire, and it is quite reasonable to suppose that Paul in the course of his extensive itineraries had become acquainted with many converted Jews who had subsequently gone to Rome. Rome swarmed with Asiatics and other Greeks. What is specially noteworthy is that the names of almost all mentioned in Romans xvi. are found in the inscriptions of the *Columbaria*, and the names of Tryphena, Tryphosa, Patrobas, and even Philologus and Julia are found there *in connexion*, which Farrar admits to be a peculiar coincidence.

—CANON Farrar finds it difficult to understand Paul in Romans v. 12, 13. In the 12th verse Paul says that death has passed upon all men because all have sinned; and in the 13th verse, that sin is not imputed where there is no law, a statement that seems to Dr. Farrar to nullify what had just been said. If during the time from Adam to Moses, there was no law and no sin imputed, then what becomes of the explanation that sin is the cause of death? Dr. Farrar has not, we think apprehended the force of the 13th verse. The argument drawn out, would stand thus: Until the law given by Moses sin was in the world; but sin is not imputed where there is no law, and we accordingly infer that there must have been a law of some kind in the age from Adam to Moses, even the law of nature written in the hearts of men as stated in Romans ii. We then perceive the significance of the next verse, the 14th: "nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," i. e. breaking a revealed law, but whose sin was in the infraction of the law of nature written in their hearts.

—WE see that it is proposed to abolish the Mails *via* Southampton and send all by the Brindisi route, the rates to be midway between those now levied for the two channels of correspondence, viz. 5d for letters and 1½ for newspapers. We sincerely hope that the proposal will not be carried out. The convenience of a portion of the public would be sacrificed. The rate *via* Southampton is already high on papers like the *Bombay Guardian*, more than one half the amount of the subscription; and on papers like the *Christian* published at a penny, the rate will be 150 per cent on the cost.

—WE have been favoured with "Reports of Cases in the High Court of Bombay, Vol. xii. part iii., with index." These cases were decided in 1875.

—THIS season of the year is emphatically the children's season. They come to the front and receive unmeasured attention. Teachers and school apparatus of every kind vanish from sight and from mind. Every body is interested in the children, and considers himself bound to give expression to his interest in some pronounced way. The wise man no longer glories in his wisdom, nor the strong in his strength; the place of honour is conceded to the children. Purse strings that keep their tension remarkably at other seasons, at this season give way

utterly at the magic of an infantine whisper. Grave men and women of full stature occupy themselves hour after hour with flags and flowers and evergreens and lanterns and the paraphernalia of decoration. Ladies to whom at other seasons the kitchen is a purgatory to be carefully avoided, now hasten thither with pleasure and employ their imaginative powers in preparing all kinds of cakes and delicacies, more studious of the eccentricities of the juvenile palate than they have ever been of their own better-disciplined appetencies. The children are the masters of the situation, and if they have a rival it is the poor. We have been present at some Christmas treats this week, given by Sunday schools, and have had the opportunity of noticing these things. But how many more there are at which we have not been present. Each Sunday school thinks that no treat has been like theirs, and that the world would be astonished if it only knew what a success it was. So we shall probably be receiving accounts of these celebrations from different quarters. But if the children have been gratified and the feelings of the big people have been happily expressed in the treats themselves, the grand end has been acomplished, and there does not appear to be much call for a chronicle of these interesting festivals. The thing is not nearly so interesting in print as in actual experience. So perhaps this notice may suffice for the numerous Sunday school entertainments. As soon as our publisher gives us an additional sheet, we will aim to get something for the children into the *Bombay Guardian* every week.

—We had the pleasure on Christmas day of receiving from the publisher, David Douglas, Edinburgh, a copy of "Verily Verily: the Amens of Christ; by Geo Bowen, missionary at Bombay." This consists of 65 papers on the various passages in which our Lord uses the words "Verily, Verily," (Gr. Amen, Amen,) making a book of 253 pp., not quite so large as the "Daily Meditations." These papers appeared originally in the Bombay Guardian of 1869. It is publish at 5 s.

—We have received a letter bearing witness to the good impressions made by Mrs. Smith upon the minds of the Native gentlemen who came to hear her. Our columns are crowded, and as the letter is somewhat behind time, we do not publish it.

—We are very glad to greet "The Bombay Christian Almanac" for 1880, published by the Tract and Book Society. We congratulate the Society upon the excellent appearance made by this Almanac. It is sold at 8 annas and is a marvel of cheapness. The present issue fully sustains the credit of the previous issues. Not many understand what an amount of painstaking is involved in getting up a work like this. This almanac should be in every family. The illustrations alone would make it acceptable, but there is a great deal of useful, entertaining and valuable matter.

—We are glad also to welcome "The Dnyanodaya Almanac" for 1880, in Marathi. This also has been carefully prepared and presents a pleasing appearance being nicely illustrated, and published at the astonishingly cheap price of $1\frac{1}{2}$ annas.

—We hope to publish next week the Circular of the Evangelical Alliance with reference to the week of prayer. We presume that the pastors of the churches in Bombay will arrange for united meetings, and that we shall be able to announce the programme in our next issue.

A man wants to have his own way. He likes to have the reins in his own hand. He wishes to be the carver of his own fortunes. He is associated with those who are actuated by the same desire, and as his desires and theirs conflict, it may be, on some points, he curbs his own inclinations in those respects in order that he may get on confortably with them. There are other inclinations that he is obliged to check because their indulgence would injure his reputation or his health, or involve other consequences in life of an unpleasant character. So that in various respects he comes short of absolute freedom. There is a chain which habit makes bearable; but within the range allowed him by the chain he rejoices in his liberty and constantly asserts it. But what is the use he makes of it? He places his will at the direction of his own ideas of what is desirable, as though no one in the universe was so competent to decide what was best, as he himself. Take note, however, that this man who insists upon having his own way to the full extent that society will let him, expects that God shall make his way prosperous, and guard him from failure. For if it should turn out that his way does not bring him where he anticipated, instead of accusing his own mistake in having insisted upon his own way, he blames providence or fate or chance or whatever it that he recognizes as ordering the events of life. But the fact simply is that in choosing his own way, he has consented to the issues that belong to it, and has no right whatever to find fault with the actual outturn. In choosing his own way, he turned away from God's way, and abandoned all the blessings connected with that. When a man believes on the Lord Jesus Christ, he renounces the fancied liberty of his own way and recognizes the fact that the only way that will really bring him blessing is God's way, and consents to be led in this way by Christ. Faith in Christ means distrust in self and in one's own ideas as to what is good. We transfer ourselves from the guidance of a very incompetent and untrustworthy person, our own sinful self, to the guidance of an all-wise Being who is at the same time profoundly interested in our welfare, as we have learned at the cross of Christ. Whatever then comes to pass, however untoward it may seem, we know to be the best thing under the circumstances, and are content. This is the test of faith. Joseph was true to God in his Father's house, instead of consenting to his brothers' ideas of what was right, and it involved separation from home and country and liberty and all that he had learned to prize, except the assurance of God's presence. This one thing compensated for all and in the end it appeared that faith in God had obtained for him the best possible guidance. We that profess to be Christians, have we this faith in Christ as our Leader and Commander and the Chooser of our paths?

One of the great hymns of the Rigveda is the 164th. The editor of the present edition speaks of it as very eminent, very ancient and very difficult. How utterly baseless is the idea that the Vedas are monotheistic, is plainly shown by the list of deities to whom the different portions of this hymn are addressed. Verses 1-41 are addressed to all the gods collectively, *Visve Devas*; the rest of it to Sakadhuma; to Soma; to Agni, Surya and Vayu; to Vach, i. e. Voice; to Time; to Sarasvati; the Sadhyas; to Parjanya: to Sarasvati.' Here are the first three verses of this Hymn:

"1. Of this beautiful and gray-haired invoker his middle brother is voracious; his third brother bears the clarified butter on his back. I here perceive the king having seven sons. 2. With seven horses they prepare the chariot which has a single wheel, but a single horse, having seven names, draws it. The wheel has three naves, is everlasting and irresistible, on which all this universe stands. 3. Seven horses draw this seven-wheeled chariot on which the seven are mounted, to which the seven sisters sing hymns, and in which there are the seven hidden forms of the cows."

The interpretation of this, so far as we can make it out, is to the following effect. Fire is in three forms. 1, the sun; 2nd, the flame, consuming the sacrifice. 3 the heat, by which the offered ghee is vaporized and carried to the skies. The seven sons of the king are thought to be the seven colours of the ray of Light. The single-wheeled chariot with three naves, and seven horses, or one horse with seven names, is Time, Past, Present Future, with the seven days of the week. The seven wheeled chariot is said to be the sun, and the seven hidden forms of the cows are said to be the seven notes of the musical scale.

"4. Who saw him first born, him who, himself devoid of bones, produced that which has bones? Where was the breath, the blood and the life of the earth? Who went to him who knew, for the purpose of asking this?"

This is referred to the Creator, calling things into existence when as yet there was none to witness, to advise, to entreat.

"II. The wheel of eternal Truth, having twelve spokes, ceaselessly revolves round the heaven, without becoming old. Seven hundred and twenty (days and nights) arranged in couples, are, O Agni, mounted on it."

It thus appears the the Vedic year was divided into twelve months of 30 days each.

"20. Two birds, intimate friends, take shelter on the same tree. One of them eats the sweet berries, the other without eating, perches looking on."

The two birds on the same tree are said to represent the soul and the Supreme Spirit in the body of man. The bird eating the ripe fruits of the tree represents the soul of man eating the fruit of its own works. The *Paramatma* or supreme Spirit, though intimately united with the finite soul, has nothing to do with these fruits except to note them.

Without going further, we remark that the polytheism of the Vedas is that which came into existence with the deification of nature. Men have come under the dominion of sense, and have no power to conceive of God except as he is revealed to them in the processes of nature. The sun is the great God, and that on earth which has most affinity with the sun, fire, is a great God; so also are the other elements which have to do with the continuance of life.

Our readers will excuse us if we place in our columns a letter just received from Rev. Wm. Taylor, addressed to the members of a charge in Bombay, dated Boston, Nov. 14:

Dearly beloved sisters and brethren: I have a longing desire to see you face to face, and

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help to perfect that which is lacking in your faith. I want to speak to you specially about God's design in raising up the churches which compose the South India Conference, viz. A self-supporting Missionary movement for the salvation of the people of the country. I distinctly stated this to every person in India whom I received into our church fellowship, and to every minister whom I have sent to serve them. My sympathy and love for the English speaking people of India are great beyond expression, but the whole of them, 250,000, would only equal the population of one ordinary city in England or America; so that to encourage, in thought or action, the idea that our work is to be confined mainly to the English churches, is treason against God's purpose in raising us up. If we are true to God and walk after the Spirit, to fulfil the Mission to which he has called us, the Lord Jesus in person will command our forces and accomplish his purpose through our agency. The great mountains which obstruct our march shall be removed by simple faith, not in mass by miracle, but by the application of pick, shovel, drill and blasting operation of each worker, daily applied. That is God's way of removing such mountains. Every one of our 2,000 members should lead at least one Hindoo to Jesus every year. The power to do that would effect more than the salvation of one for each worker. Now, my dear sisters and brothers, it is on this distinct understanding that I am devoted wholly to this work, extending, to be sure, to other countries, but on the same principle. For this cause I and my family consent to suffer the loss of all things, naturally dear in family relations. I have only been three and a half months within sight and speaking distance of my family for more than twelve years. A lady said to my dear wife, "Mrs. Taylor, I can't help but think hard of Mr. Taylor, for going away and leaving you alone so long." She replied: "Well, he never went but with my concurrence, nor stayed longer than I permitted, and if I don't complain, I don't think any body else has any right to complain." The good woman thereupon subsided. A doctor of divinity called recently to see her and said emphatically, "Mrs. Taylor, I consider that my first duty is to my family." She replied: "Yes, doctor, you and your wife, and ministers and their wives generally, are many, and I and my husband are but two, perhaps the only two whom God has called in this age to such a line of self-sacrifice; and you know that God has cared kindly for me and mine." He stopped cracking his peanuts, to say with evident emotion: "Yes, I know he has." Now, my dear sisters and brethren, on this principle of self-sacrifice, through love for those who sit in darkness, let us all with one mind and one accord go with Jesus into this business, with a zeal worthy of our high calling. I rejoice in the fact that you appreciate and sustain your ministers, and thank God for the success he has given to them and to you all in your soul-saving work. Most of the men I have sent you are classical graduates, not many great men, but learned and good. The Lord does not have many great men in any one generation, and some of them give Him so much trouble that he cannot afford to increase their number. The working brains, bones and sinews which keep the work moving, are those of the average man. We hoped that besides the English work, our ministers would master a Native language, and become effective missionaries direct to the Natives. But with a few exceptions, I find that they are not able to do it, owing, 1st, to their age; 2nd, the absorbing demands of our grand, growing work among an English population; and 3d, the exigencies of their itinerant charges. I visited over a dozen colleges last summer just before their Commencements, searching for young ministers from their graduating classes, young enough to ensure success in native language, but found only three, instead of a score as I hoped, and supplemented with other good men, not so young. On the first day of this month, the Lord showed me what to do, viz. to go to the academies and find wholly consecrated young ministers, who have about mastered their academic course, and instead of having them spend 4 years in college and 3 years in a theological seminary acquiring probably a disqualification for certain success in Native language, we will have them spend four or five years as missionary students and apprentices at the front in our Native work, and thus acquire Native languages and develop into effective missionary workers among the Hindoos and Mahomedans before they shall become members of our annual conference. Their specialty from the start will be native work.

How can they be supported?

In three ways: 1st. As Bro—— has been for six years, at——, by a few English families who support him and his family for his pastoral oversight, which is limited, so as not to embarrass him in his native work. We have a hundred such places within the bounds of our Conference. 2nd, We have in each of our circuits I doubt not, a man who will cheerfully take a young missionary student as a member of his family and provide for him till he shall have mastered a language and then, as his missionary, help him to raise up and develop a native church, which shall be self-supporting. 3d, Some of our quarterly Conferences will assume the responsibility of caring for one, and others for 2 or 3. What will be the results?

1st. To supplement our present force of workers with an effective supply of missionaries for direct Native work. 2nd, That will not hinder but greatly help the raising up of Native Ministers. 3d, It will stimulate and more fully utilize the missionary spirit and directly apply the resources of our people. 4th. Settle forever the true Missionary character of our organization.

Most of the great officials of our Church regard our whole movement, though a grand thing in its way, as merely an English work, and the preparation of a field for their establishment of foreign pay missions on the old plan. Now let our people in India appreciate their high missionary calling; provide for a hundred young missionary students, and have them master the language, ally them fully with Natives, and possess the land, and we shall settle the question of our true missionary character till the day of judgement.

Native preachers also, when, by the power of God, they can raise up self-supporting Native churches, should become regular ministers in fraternal equality with the best of us in our annual Conferences.

The Bombay Guardian.

SATURDAY, DECEMBER 27, 1879.

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We are now at the close of another year, and many will be looking eagerly forward to the year 1880, wondering if it will bring them something better than they have found in the past, overlooking the fact that we can only find in the year what we are fitted to find in it. A more important consideration is, how far have we during the last year been fitting ourselves for finding out what there is good to be had. It will be vain for us to rush into a new year, like the horse into the battle, if we do not know how to profit by the lessons of the last year. At the beginning of the year with which we are now about to part, we had the same eager anticipations that we now have with respect to the coming year. Shall we look upon life as a stream to which we have committed ourselves, like a traveller in an unexplored region, to be carried passively on, our movements determined by the current and our experiences by the objects on the banks or in the stream? We are not in the world to be fashioned by it, but to fashion it. The question is not, what shall the coming year bring to us but what shall we bring to it? And in looking back upon the departing year, it will be well to ask ourselves what have we done to make the world better. Have we been adding to the hatred that is in the world or have we been opposing this with love? Have we been swelling the mighty stream of selfishness, or doing our best to wean men from it by the exhibition of a contrary spirit? There is a mirage of life that leads people to consider what relates to this world as of paramount importance. Have we helped to keep men in subjection to this mirage, or have we done our best to enfranchise them from this melancholy blindness? Have we given the weight of our testimony to the side of truth and righteousness, and have we waited upon God to show what is truth and then borne witness to it? Or have we consented to the erroneous principles that influence men, and encouraged our neighbours to make light of the admonitions of God's word? We have had many opportunities of seeing during the last year what ravages are wrought by the appetite for strong drink; have we so conducted ourselves as to free ourselves from responsibility with regard to these ravages? Has the testimony of our lips and our lives been against the use of that which is such a curse to society? The Gospel rule is not 'Thou shalt not do this,' or 'Thou shalt not do that' but it says, Thou shalt love thy neighbour as thyself, a rule which requires us to study the interests of our neighbour, to take note of the facility with which he is overcome by temptation, and to put away from our own lives any thing that will tend to weaken him for the battle of life. From the day that Eve listened to the Tempter till the present day, the great need of mankind has been to get the forces that belong to this humanity of ours marshalled against temptation instead of in favour of it. Well, what have you done during this last year to diminish for your fellow-men the power of temptation and make it easier for them to range themselves on the side of the good and the true? Have you come to the help of those who have been battling for the true and the good, under the fire of reproach and depreciation, or have you congratulated yourself on the caution which has enabled you to avoid that fire? Do you believe in the Lord Jesus Christ? Then you believe that his Gospel is the supreme need of mankind, the only panacea of the ills that flesh is heir to; what then have you done to help forward the work of the world's evangelization? Have you manifested your sympathy with those who are engaged in this work? Have you made sacrifices to help them? Have you directly engaged in this work, and sought to bring those who are within easy reach to a sense of their need? Has there been that in your life which tended to convince those who took knowledge of you, that you had a Helper on the throne of the universe, sustaining you, cheering you, giving you peace, inspiring you with love, delivering you from pride and anger? During every day of the last year, unnumbered promises have walked beside you, offering

you help not only for all your own necessities but for those of your neighbours; promises which if you had adequately believed them would have enabled you to obtain many marvellous deliverances for your neighbours, from sickness, poverty, reproach, and trouble of manifold forms. But perhaps you have been so taken up with your own wants that you have not been at leisure to think of your neighbours. Perhaps you have not had faith that the Lord would enable you to live such a life of beneficence. Well then, you have great cause of humiliation. When Christ called you to the knowledge of himself did he not distinctly advise you that you were to walk even as he himself walked? This last year of yours should have been a year of the Son of Man. Perhaps the Lord does not see any where any thing more worthy of condemnation than that unbelief of yours which has kept you from seeing that the Lord was willing to use you every day in the communication of good to your fellow-men? When Christ sent forth his disciples to preach the Gospel, that was only one of the things he commanded them to do. They were also to heal the sick and cast out devils. In the ministry of our Lord, there was quite as much healing of the sick as there was proclamation of the Gospel. In fact we may believe that the Gospel was as effectually proclaimed by the kind acts that accompanied it as by the verbal statement of it.

Has not Christ said, "He that believeth on me the works that I do shall he do also? and greater works than these shall he do, because I go unto my Father, and whatsoever ye ask in my name *I will do it.*" That is, Christ, ascended up on high, shall have the same and even greater power to heal men physically and bless them temporally than he had in the days of his earthly ministry. Men are carnal, sold under sin, and without power to perceive their need of the Gospel that we proclaim unto them, but they are quite able to appreciate works of healing done in the name of the Lord Jesus. When Christians are so shod with the preparation of the Gospel of peace that men shall see their good works done in the name of the Lord Jesus, they will be constrained to glorify our Father in heaven, and will be disposed to hear the Gospel that we have to proclaim unto them. Perhaps there is nothing that has been done under the sun this last year, more pleasing to God and more full of promise of the dayspring from on high, than the instances in which the servants of God have been enabled so to plead the promises of God in prayer for others as to obtain marked and undeniable answers to prayer. These instances have mostly occurred in Christian lands; and it is remarkable that there has been a considerable change of sentiment in the church of Christ with regard to this matter, in the last five and twenty years. It is not now thought to be a sign of fanaticism when a Christian believes that God will cure men in answer to the prayer of faith. Are not missionaries of the Gospel, above all men, called to have this faith in God? Let any one read the latter part of the ninth ch. of Acts and note how all that dwelt at Lydda and Saron turned to the Lord when they saw how Peter in the name of the Lord Jesus had healed Æneas, and how, in Joppa, many believed in the Lord when they saw Dorcas brought to life. But this testimony goes for nothing because all have the idea that the day for miracles is past. But the Lord is showing us in these days that he is willing to hear the prayer of faith in behalf of the sick, and is willing to accommodate himself to our weak faith, and cure them without the appearance of miracle. Let us state what in our opinion are the conditions of success in praying for the healing of the sick. We need genuine love for men and an earnest desire to do them good founded upon the conviction that God loves them and is desirous of healing them for the sake of his Son. We need such love as will enable us to identify themselves with them, and make their case our own. This love will manifest itself in doing for them what we can, ungrudgingly. Accustomed as we are to think that our business is specially with the souls of men we are apt to forget that the Lord has sent us to do them good physically, but always so that the hand of Christ may be seen in it, namely, in a recognizable answer to prayer We believe that this is that preparation of the Gospel that will do more than any thing else to secure their attention to the Gospel that we proclaim unto them. We invite our readers at this time to give special heed to the neglected promises of Scripture as indicating to us a forward path in which our faith should move.

INTERNATIONAL BIBLE STUDY.

January 4th, 1880. *Hebrews IV.* 14-16; *V.* 1-6.

"We have a high-priest." We who believe on Christ. He became ours by coming into this world and identifying himself with us, and it was as our representative and High Priest that he ascended up. He would not have gone up if this had involved the abandonment of his people. He went where he could be most useful to us. When we believe upon him then we find that we have a high priest. So long as a man is trusting in himself, trusting in any thing that he has done or expects to do, there is not for him a high-priest at the throne of God, and there is for him no throne of grace. He is in his sins, and though he may constantly use the name of Christ in his prayers, God can only look upon him in his sins. Multitudes are deceiving themselves in Christendom to-day, through the idea that the atonement of Christ in some way is extenuating their conduct, and inducing God to look leniently upon them. But the atonement of Christ is only available for those who abandon the idea of their own righteousness, present or possible, and trust alone in him for acceptance; trust in him not only for pardon of past sin, but for power to keep from sinning. Such have a high priest at the throne of God. He is a *great* high-priest; great in love, great in devotion, great in power, great in influence with the Father, in a word, he is great in all that the suppliant demands. He liveth for ever. Having identified himself with us, entered into the very heart of our circumstances, had experience of our infirmities, having been tempted and passed through the world untainted by sin, he is the only one in the universe to whom the sinner can look with confidence.

"Let us hold fast our profession." Confession would be the better word. Let us hold fast our confession of Christ in this sinful world, and Christ will hold fast his confession of us at the throne of God. Let us therefore come boldly to the throne of grace. A poor man is emboldened to draw nigh to the throne of his sovereign by the assurance that the king's son is his friend, and has promised him his countenance. The adversary endeavours to keep us back by the suggestion that we have miserably failed; faith cries out, this is the very reason why I want help from the throne. My fault has been in relying on my own supposed strength and therefore I have failed; I come now to acknowledge my fault and receive grace to help in time of need. Not that we receive it before the time of need, but we learn that it is always available for us in Christ. Every hour has its need and for every hour there is Christ. If we fancy we can get along without him in times when the need is not so conspicuous, we shall probably find ourselves unprepared for the greater exigency.

"Every high-priest taken from among men." The children of Israel were taught in the only way in which they could be taught, concerning the great things that were to be done for mankind through the Messiah, by types and shadows. As no man can come to God with his own sins upon him, so no man can do it with the sins of another upon him. So, it was impossible that a sinful man, a man who had known sin, should ever be a priest, except by way of personification, as a type. God dwelleth not in temples made with hands; yet the Jews had such a temple, a type of the Messianic Church, the habitation of God through the Spirit.

"Is ordained for men." God himself ordains him, consenting for the sake of that mediation which he typically represents to pardon the people through him. They themselves cannot offer gifts and sacrfices, but the high-priest offers them. Thus from the beginning of the world God has been preparing men for the idea of substitution.

"Who can have compassion on the ignorant and erring." He himself is a man and has had experience of human infirmity; therefore he is able to understand the needs of men, and to feel for them in their failures. Well, our divine intercessor was also a man, and fitted himself to be our sympathizing Saviour by being made perfect through sufferings.

"He ought, as for the people, so also for himself, to offer for sins." These earthly high-priests could only help, as they were types, seeing that they themselves were sinful, and in just as much need of atonement as others are. *Inadequacy* was conspicuously stamped on the whole Mosaic system. It was good for the purpose for which it was given, viz to educate men in the knowledge of their sinfulness and need and keep alive in them the idea of a coming Saviour and Mediator; but these very features betrayed its inadequcy.

"No man taketh this honour unto himself." If it would be thought absurd for a subject people to choose their own tax-gatherers and magistrates, so it would be in the highest degree absurd for one who himself stood in need of an atonement to appoint priests. The priest must be attested and credentialled by God; otherwise he is an impostor, and inasmuch as the New Testament designates none as sacrificing priests under this dispensation, declaring that Christ ever liveth to intercede for all who come to God, let it be distinctly noted, however odious the statement may be to some, that

every man who claims to be a self-sacrificing priest under this dispenation, is an impostor. Not merely, like Nadab and Abihu, are such guilty of rising up against Aaron, but they are guilty of invading the prerogative of Christ, our High-priest. Does God make less account of Christ than he did of Aaron? if the assumption of priestly rights in the face of Aaron's claims was a sin to be punished by consuming fire, what shall be the punishment of those who pass themselves off as priests under this dispensation? Our God is a consuming fire, says the author of this very epistle. Let Christian people who by their attendence at churches where there are men professing to be sacrificing priests, understand what they are doing in countenancing a system that must be as odious to God as the honour of his Son, the high priest of his people, is precious to him. Of course these priests make great profession of loyalty to Christ; but the fact remains that they actually usurp a prerogative that belongs to Christ alone, as this epistle plainly declares.

REMINISCENCES. LI.

THE following may serve as a sample of the poetic effusions that occur in H.'s notebook in 1842.

There is a word which like the eastern wind
That checks with backward billows in its course
Th' impeded Amazon, from forth my mind
Arrests the flow of thought, and to its source
Bids it return reluctant with a force
Continuous, till the very depth it find

Of my repressed affliction. For in me
Grief and the retrospection of my life,
My inglorious life, are one. Despondency
And self-reproach for th' unavailing strife
With wrong antagonists, and fear to see
The remnant of my hopes wrecked on that lee

Where all the by-gone dashed, e'en on the strand
Of unpropitious fortune, such arise
Tumultuous when my unwilling thoughts to stand
Are bidden in their places. Is it wise
To rail at Fortune, or to stigmatize
All-bounteous Nature when in each man's hand

Subsist his better fortunes, would he lift,
But lift his hand to wield them and create
The thing he sighs for? Yet the headlong drift
Of circumstance, though weakly misnamed fate,
Is sometimes fatal, and to deviate
From the wished pathways and the conscious gift

Ingerminant to bury, some ordains.
Is the invisible foe whose venomed dart
Sends madness, is the power which strongly reins
My goaded spirit, by th' enslaving arts
In me of innate languor, that still thwarts
The bound of prostrate will, with aidant chains

Thus strengthened and abetted? But not now
This doubt will I attempt. I feel as one
Falling transfixed, when from an unseen bow
Flew traitorly a bolt, ere hath begun
The combat, who with curses bids the sun
Shine visbly on fate that he may throw
His unwreathed lance against, then silently lie low.

I did not know before that there had been a genius of the name of Blake. A genius run mad, but of a high order. I know no Englishman of a similar idiosyncrasy. His is one of those characters I cannot meet with without emotion. A genuine enthusiasm is something with which my best feelings always stir in sympathy.—The son of a hosier, a passion for painting and poetry showed itself in his earliest youth; he was apprenticed to a graver. Specimens of his poetry exhibit a mind acted upon by strong, worthy impulse, and possessed of a right sense of whatever in our nature is worthy of being sung. Cunningham, in his "Eminent Painters" gives his life.

(After some extracts from Fuseli:)

Some men have a notion that they, with the materials that nature works with, could make something better. It is a delusion. The spirit of nature is harmony. The multitudinous forms into which the material word in divided, inspired and interfused by this spirit, gain each and all a respective, peculiar, individual beauty. But the spirit, the soul of the universe, is one, is uniform, like light. So it is with Raphael's creations. What we see in them is the beauty of nature. They touch us; they are no sooner imaged on the retina of our eye than they enter the heart. Fuseli's ideal, yes, even M. Angelo's ideal, could only excite a mental feeling of satisfaction that nature has been exceeded. But no; nature never has been exceeded; the work that has no prototype in the material world, is beneath, not above nature. Not that man's aspirations should be limited. Is nature limited? What do we know of the earth we tread on? We have but a dim knowledge of its superficies. In the animal and vegetable kingdom what countless powers await discovery. And doubtless many new forms of beauty shall yet appear. It is surprising what a rage some people have for erecting a standard by which to determine the place of every thing else. It would seem that they imagine only one thing to be worthy of highest admiration, and that their business is to find out this. In each of the arts they choose one school, in each of the schools one master; in literature the same; in science the same. They erect a strndard and it may be a golden calf, or an invisible, mysterious Ideal, they would have the world bow down before it. Such a character is the greatest of antiquity; such a one the greatest of moderns. Such a man was the greatest Frenchman, such a one the greatest Englishman. The Italian is the only school of music; the German is the only school. Such a poet is *the* poet; another is *the* poet. But let a man observe how that he is endowed with faculties for perceiving and enjoying every degree of excellence, not merely the last, and he will have made an observation that may greatly contribute to his future happiness. For instance, in female beauty, those very persons who, with their standard, their ideal, make war upon all dissimilar art, would they consult their own experiences, would discover that each in the course of his life has felt an equally passionate admiration for women totally dissimilar. Try their best they cannot enforce their heart to enslave itself in this manner. Their judgment only.

When the mind is disturbed by cares—and it appears to me that the most insignificant have the same embittering force that the greatest have,—how apt a man is to wonder that those days of the past which were free from their influence were not happy days for him. He cannot but think that the mere privation of cares should secure perfect content. It seems to me to-day that a man deserves all manner of vexations who is not aware when he is free from them. Men love their moral independence so much that they will not allow their own experience to be binding upon them, even for their own good. Were not this so, I would note down that this day, October 8th, I am harassed by cares and would hope that in looking back upon it from some undisturbed day I could make it an argument for rejoicing. But I know that I will not; for why should I not, by a similar retrospection contrast my present annoyance with the greater griefs of my past?

How the alienation of the heart from God appears in the habit of substituting the word nature for the Deity, and giving to that fictitious thing the admiration that is due to him for all that is excellent in creation. Substitute God for nature and the admiration dies out at once. Says the Psalmist: "I will speak of thy wondrous works, and will abundantly utter the memory of thy great goodness." To modern philosophy He is the unknowable and the unmentionable.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—Should it not be the real, as it is the professed, object of Government, as well as missions, to encourage the study of the vernaculars in their schools? On the contrary it is commonly reported that the most difficult language to pass in at the Bombay University is the Marathi, so much so that some masters refuse to send up to the matriculation examination any with that for their second language. This report seems to be confirmed by the fact that of those who passed this year from one town, forty six took Sanscrit to eleven who took Marathi. It does not seem that the Marathi paper was unduly severe, but the system of marking was exceedingly so.

Respectfully yours,

R.

SECOND HAND PERIODICALS.

DEAR SIR,—I think it a good thing to circulate amongst our acquaintances the religious papers and magazines we have read, which otherwise would lie idle and useless on our bookshelves. To-day I had returned to me by one of my clerks an old copy of "The Christian Herald" which had been circulated from hand to hand in my office. The man thanked me for the magazine and asked me for another. Now this healthy reading must do good and I think it would be a useful thing to circulate such old periodicals amongst our poorer neighbours. There are lots of localities in Bombay such as the House of Hope, the Pensioner's Home. the Almshouses, the Stranger's Home and the Hospitals, besides chawls occupied by indigent clerks and others, where a weekly or monthly supply of wholesome reading—including pictorials for the youngsters—would be very gratefully received and appreciated.

Some of us perhaps know of some honest hard-working friend up country who cannot afford a newspaper, or some poor relations who never know what is going on outside their own humdrum daily round of life, to whom we might send the "Bombay Guardian" or "Lucknow Witness." A copy a week would cost two to three annas only for postage monthly. How much quiet enjoyment we might thus be the means of giving at so small a cost! Having lived in the lonely mofussil I can speak from experiance on this point. How earnestly does the forlorn Junglewalla scan the old soiled Newspaper reading it right through from "Domestic Occurrences" down to the Patent Medicines and the name of the Printer!

I commend this Simple Method of "scattering seeds of kindness" to my fellow readers of your paper. I hope they will start the thing at once and if they begin I trust they will keep on, and in the matter of *papers* send to the friend or relation *regularly;* the recipient's pleasure will be the greater; and who knows but that much spiritual good may be done through such thoughtful care for others.

J. N. H.

20 Dec. 1879.

P. S.—Parents might encourage their children to distribute their picture Magazines to their poorer playmates; it will have a good effect upon the givers.

J. N. H.

Sir,—I notice that our good and kind government have very judiciously given orders that during the last 3 or 4 days of the Mohorrum festival, all grog shops should be closed, and this order has been very promptly and

effectually executed. The reasons why this order has been issued, as on all other such festivals, all may well guess.

If the law of the land can stop liquor traffic for 3 or 4 days why can it not be done for a week, or a month, and if for a month why not for a year and if for a year why not for ever? But some Political Economist may enquire whether the abolition of liquor traffic will not diminish the Revenue of the land. Especially in this critieal period when much money s required for the war.

It would be worth the trouble for some one to take up the question and find out whether the Revenue has been lessened during the days in which the Liquor shops were closed in the year which is passing away.

In the State of Maine in America the law of the land has put a stop to all alcoholic liquor traffic and what are the results? It has been stated that the gaols and prisons are almost empty, the Hospitals are not so crowded, the Court cases are few and police disturbances less, moreover the people are spiritually, morally, intellectually and physically better for it and commercial interests are more prosperous. If such results have been achieved in America, why could they not in India? Try the experiment, and the result must inevitably be the same. Those who are interested in the welfare of the Public in these various spheres and are working for the good of men in these different departments, might do well to look into the question, and with one voice cry out, 'away with the liquor traffic.' Begin at the Sailor's Home, remove the bar from it, and then stop the "spirit ration" in the army and "grog" in the navy and let the rule extend to all the grog shops in Bombay and throughout India. Try the experiment I say and see if there will not be a direct and indirect gain in the Revenue.

The domestic and social good thus acomplished will doubly repay for any apparent loss that may occur in the Revenue. The expenses in connection with the Hospitals, gaols, prisons and courts will of necessity be less. And the money thrown away in the liquor traffic may be turned into other useful industrious and commercial channels. The working force will be increased; if men will not drink more work will be done in less the time.

Yours truly
TEETOTALLER.

CHRISTMAS TREAT IN IGATPURI.

SIR,—The 23rd inst was a happy day for the Methodist children of Igatpuri, for that day brought forth the Annual Distribution of Prizes among the Day School children, a tea party for all, and a Christmas tree for the Sunday School scholars. Both parents and children assembled at 5-15 P.M. Rev. H. F. Kastendieck occupying the chair, the exercises were opened with singing and prayer. The annual report of the M. E. English Day School was read. It gave a very favorable record of the school's progress, and stated that it has received Government recognition, and has been registered for a grant-in-aid; that the "first examination by the Educational Inspector will be early next year," and that the school will present children as candidates from the first standard to the fourth.

The report closed by tendering due thanks and good wishes to the school mistress, whose indefatigable labors have been no unimportant factor in bringing the school to its present standard. The distribution of prizes followed; then tea; then singing.

At the close of the children's second hymn the curtain dropped, disclosing a very pleasant scene. Standing on the rostrum was a very beautiful Christmas Tree bearing a ponderous burden of toys—dolls, carts, whips, perambulators, dogs, horses, Noah's Arks, work-boxes &c.—for the Sunday School children. At the foot of the tree was seated "Father Christmas" arra[illegible] in white robes. He was apparently very glad to see the children, for he saluted them with bows and gestures, but soon vanished in the crowd, and the toys were distributed, making many young eyes sparkle with pleasure and many tender little hearts leap for joy. Next followed some singing by adults, conducted by Mr. Heller. The pastor of this charge, has a strong hold on the hearts of the people, and much spirituality, brotherly love, and holy living are exhibited among the Methodists here.

J. A. R.

NOTICES.

WE are requested to mention that the M. E. School in Poona, under the care of the Rev. Wm. E Robbins, will open for the new term on Tuesday, January 6th.

RECEIVED for the Grant Road M. E. Church, from E. R. Rs. 99-15-0; J. B. L 5; by Miss M. 10; by R. H. 10.

M. E. appointments for to-morrow: Falkland Road Hall, 8 a. m. and 6 p. m. G. Bowen; Dean Lane Hall, 11 a. m. and 6 p. m. O. Shreves; Mazagon, 11 a. m. and 6 p. m, I. F. Row.

WATCHNIGHT services will be held on the last night of the year, commencing at 9-30 p. m. as follows: at Falkland Road hall, addresses by Lt. Col. Vanheythuysen, Revs. G. Bowen and I. F. Row. At Dean L. Hall, addresses by Rev. O; Shreves J. Morris Esq. and others. The public are invited.

THE Quarterly Love Feast will be held at Falkland R. Hall on Friday, Jan. 2, at 7-30 p. m.

Epitome of News.

SATURDAY, DECEMBER 20.

—*Missionary Herald*; Ten years in Japan: Less than ten converts ten years ago; no church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denoucing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener,—to-day more than two thousand five hundred professed believers in Christ; a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament; editions of the Life of Christ and other works, reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands—these are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity of careful observation, remarks that "the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the churches, but the influence of Christian thought and sentiment is manifest in every direction."

—In the same is a notice of a work on Turkey in Asia, entitled "Our new Protectorate" by Mr. McCoan, for many years editor of the *Levant Herald* at Constantinople: Mr. McCoan is righteously severe upon "the corrupt forms of Christianity" which have done more than all things else to confirm the Mohamedan in his faith. His references to American missions are always generous and unreserved. Of the native Protestant community he says: "Although as yet the smallest of the non-Musselman sects of the Empire, such a body—the growth of less than forty years—promises to be one of the most potent factors in both its religious and social regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much already to give Mahammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they have hitherto been familiar. The movements of which these are only some of the results is largely indebted to the fostering care of the British Embassy, but for the energetic protection of which it would probably have been strangled in its birth; but its success is primarily, and in a much greater degree, due to the American missionaries, whose 'marvelous combination of piety and common sense,' coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, than the efforts of all other missionary agents combined." Vol. i., pp. 187 188.

—An interesting archæological discovery is reported from Palestine. An Arab who was quarrying stone the other day at a place about four and a-half miles from Gaza unearthed a marble figure supposed to be a colossal god of the Philistines. The dimensions of the figure are as follows: Three feet from the top of its head to the end of its beard; 27 inches from ear to ear; 13½ inches from top of forehead to mouth; 54 inches from shoulder to shoulder; 81 inches from crown of head to waist; and 54 inches the circumference of the neck. The total height of the figure is 15 feet. The hair hangs in long ringlets down upon the shoulders, and the beard is long indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, where the hand is hidden by the drapery of a cloth covering the shoulders. There is no inscription on the figure or the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in the sand upon the top of a hill near the sea.

—It is stated that Sir Richard Temple's proposals to carry the new line of railway from Ruk to Pishin and towards Kandahar *via* Sibi, Hurnai, the Chapper mountain, and Gival, have met with the approval of His Excellency the Viceroy.

—Mrs. Precha, the daughter of Mr. Knox, late Consul-General for Siam, arrived at Singapore on the 1st, escaping with her children in fear of the Siamese Government, who ordered her husband, a Siamese nobleman, to be executed. The Siam High Criminal Court found Pra Pre-cha guilty of four felonies.

—Rumour has it that the executions at Mandalay are still continued with unabated cruelty. One of the newly created princes has lately been put to death, ostensibly for aspiring too high in his amours; and five sisters of the Phougzai Prince have also been executed, on the pretext that they were in correspondence with the Nyoung Yan Prince, but really, it is believed, because they have had the misfortune to become the objects of the chief queen's jealousy.

MONDAY, DECEMBER 22.

—*Times of India*: Naturalists will rejoice when we tell them that Captain G. F. L. Marshall, whose enthusiasm for ornithology has made his name known to every lover of birds in India, is now at work on a book to be entitled, "The Butterflies of India, Burma, and Ceylon." He has issued a circular asking those who have given attention to the subject to favour him with notes on the species they have observed "as to distribution, localities affected, time of appearance, larvae, plants on which larvae feed, &c."

—The Senate of the Bombay University on Saturday unanimously re-appointed Professor Peterson as Registrar for two years.

—H. M. in the *Lucknow Witness* tells of a visit to the *mela* at Ayodia : Fewer books are sold. We had our books spread out where all the people could see them. We showed them the prettiest pictures. We hawked them about and cried them up all over the *mela*. All the colporters, preachers and missionaries sold *eight rupees'* worth of books. I saw a young man who was educated at our Mission school at Lucknow. He recognized me and said he had my certificate of his graduation. I asked his business. He said he had a book-shop and sold Hindu books; excerpts from the Ramayan, the Mahabharat, Prem Sagar, Puranas &c. I looked at his books. They are clumsily bound, badly printed on poor paper, and contain the rudest and often vile pictures. They lie in the dust in his shop-door. Yet he sells Rs. 300 to Rs. 400 worth of books at every *mela* and his sales are increasing. So if our Mission school has not made a Christian of Ram Lal it has made him an efficient apostle of Hinduism. This has caused me much thought. We sell at a loss. He makes a handsome profit. One thing I found. The people are warned against our books. They would often say, "Your books are against our religion and to destroy one's religion is a bad thing." They said this frequently when they had not read our books. But I offered one man a copy of Hanuman Tested. He said, "Alas, alas, you have Religion Tested, Teacher Tested, and now Hanuman Tested. You do nothing but write against our religion and Incarnations." I offered him a Gospel and he seemed more inclined to try, but feared it was in bad company and might be like the rest. We must have books that will grapple with their heart sins and not with their beliefs. We must come to the direct personal work of saving these people. *But how?*

—*Lucknow Witness*: We were told the other day that a very common idea among the peasantry of Oudh is that the purpose of the Sirkar in the, to them mysterious, vaccination process is to destroy the next incarnation of Vishnu who, it is believed, will have milk in his veins instead of blood. By this singular tapping of every body's arm the exceptional child whose arm contains no blood will be discovered.

—The U. S. Postoffice Department has instructed all Postmasters in that conntry to refuse to mail or register letters or circulars addressed to lottery companies or their agents.

—At a recent meeting of the Asiatic Society, Sir H. C. Rawlinson, K.C.B., president, in the chair, papers were read by Sir H. C. Rawlinsou "On the historical value of the recently-discovered cylinder of Cyrus the Great," which he described as about nine inches in length, with forty-five lines of very small cuneiform writing, equivalent to 130 lines of the usual type. This cylinder has been much broken, and the commencement is entirely lost. Fortunately, however, the most important portion has been preserved uninjured. From this we gain the first clear record of the genealogy of Cyrus, and find that it agrees exactly with that given by Herodotus, the order being—1, Achomenes; 2, Teispes; 3, Cyrus; 4, Cambyses; 5, Cyrus the Great. The cylinder appears also to trace the origin of the Persians to a source not hitherto suspected, while it contáins also many curious references to the religion then prevalent in Babylon.

—The statue lately found at Gaza is thought to be that of the god Marnas, who was worshipped in that town as late as the fifth century A.D. The round temple of Marnas is said to have been one of the most magnificent in the East.

—It is stated in the American papers that the citizens of Elmira, New York, propose to erect a monument to Adam, the patriarch of all humanity.

—*Indian Chr. Herald*: Rev. J. Welland, Secretary to the Church Missionary Society and pastor of the Old Church Calcutta, entered into his rest last Wednesday morning. We know of few Missionaries who worked as hard as Mr. Welland and who were as popular. His zeal, his devotion to the Master's work, and his amiable disposition were beyond all praise. As a Missionary to the educated Hindus, he was always liked and respected by those in the midst of whom he labored, and latterly as pastor of the Old Church he was one of the most popular preachers in all Calcutta. What endeared Mr. Welland most to the Bengali Christians, to those who came in contact with him, was his warmhearted sympathy and libeality of sentiment. Though a Churchman, Mr. Welland was no bigot and he loved and respected Christians of all denominations alike. As Secretary to the C. M. S. he worthily filled the place of Mr. Stuart. He was an honor to the Society to which he belonged, and we fear it will be difficult to find another who could worthily supply his place. His love for Bengali Christians was very great, and as the last token of this, he was buried by his own desire, in the Manicktollah burying ground among his Bengali Christian friends for whom he had labored so zealously and faithfully. May the number of such Missionaries be increased. Mr. Welland leaves behind a widow and two little infants to mourn his loss.

—Same: It will appear from a careful study of the Scriptures and Church history, that the early Churches were independent because they did not think it necessary that their ministers should be supported from the contributions of the congregations. The congregations were too poor and small to support their pastors, and the pastors therefore supported themselves. And unless the Christians of Bengal, yea, of all India do what the early Christians did, we must wait for some centuries before our Churches can become independent. It is a matter of regret that in this respect, the Christian Missionaries have shown less wisdom than our Brahmo friends. Following as it were the apostolic method, the Brahmos have got many Churches, all independent, over the length and breadth of India, though numerically they are not one-tenth as strong as the Indian Christians. Wherever a few Brahmos reside, they form themselves into a Church, and one of them, the most gifted and the spiritually minded, acts as a pastor to the rest. Then as in the primitive Church there were apostles who went about from place to place, confirming the Churches, the Brahmos have set apart some Missionaries who go about from district to district ministering to the Churches from time to time. It is a shame therefore that while the Brahmos have so thoroughly adopted the apostolic plans, we Indian Christians, glorying in the faith of the apostles, should avoid them and hanker after others which are most unsuited to us and thus be still in spiritual bondage. We think the time has come for the independence of the Native Church, and this independence can be attained if the Indian Christians do what the primitive Christians did and what the Brahmos are doing now.

—A long account of the Scottish Orphanage Exhibition, in the *Bombay Gazette*, concludes as follows: A number of these visitors remained till late in the evening, both they and the children passing the time pleasantly in dancing, singing, and giving recitations. There were the young people, too, of proper age who indulged in murmuring soft nothings, in many instances, however, the probable forerunner of material somethings in the shape of matrimonial compacts.

"Love framed with mirth
"Did form a gay fantastic round."

Tuesday, December 23.

—*Bombay Gazette*: "We referred some weeks ago to the grave charges brought by Mr. Grant, the Municipal Commissioner, against Mr. Walton and the whole Engineering Department of the Municipality, for having allowed the contractor for the Malabar Hill reservoir to use prohibited stone in the walls and then paid him for this bad stone the same rate which he would have been entitled under his contract to receive if he had used the best building stone to be found in Bombay. It is now two months since charges directed not so much against the professional capacity as against the personal honour of the employés in the Engineer's Department of the Municipality were laid before the Town Council." What has been done in the matter does not yet appear.

—Calcutta, 22: General Gough reports his posts had been attacked and his communications harassed by Azmatoollah and the Ghilzais, necessitating some fighting along his line, but they had been driven off with some loss, and he hoped they were dispersing. His casualties were one man mortally, 15 severely, and few slightly wounded. It is rumoured that Azmatoollah was wounded in the recent attack on General Gough's posts. From camp Sperkwait, beyond Thull, dated Thull 21st, it is reported that the Alisherzais and Mamuzais will pay a fine of four thousand rupees each, meanwhile giving hostages. Both Jirgas accompany the force to Thull. The force was to march to Chinarak on the 21st after blowing up two large towers at Sperkwait. The Orakzai forces dispersed at once on the submission of the Jirgas.

—A Mr. Barker, a clerk on board the B. I. S. N. Company's steamer Punjaub, threw himself overboard last Wednesday night, when the vessel was leaving Karrachee, and was drowned.

—Wassudeo Bulvant's appeal has been rejected.

—*Indian Ch. Gazette*: The chief interest of the C. M. S. report may be said to centre round Krishnagur. The serious question of caste recognition again occupies our attention; the trouble is not yet over and the Mission is still passing through a grave crisis. The readers of the previous year's report will remember the account of the discovery that Christian converts at Krishnagur had for many years been preserving the distinctions of religion and caste, not even receiving the Holy Communion together. Under these circumstances, it is not to be wondered at that the standard of Christianity was not altogether what might be desired. It came to light at last. The Church was shaken to its foundation, and the troubles were increased by the efforts of an agent of another communion to stir up disaffection with the view of drawing away the converts. Mr. Vaughan, the Missionary in charge, says —"The caste struggle is *not* over, and we could not make a greater mistake than to assume that it *was*. It will be for years a thing to be kept before us; a thing to be consistently, firmly, lovingly opposed. In time it is sure to die, but it will not die a natural death."

Things are now slightly better, but there are two great difficulties in the ignorance of the people and the unsatisfactory character of most of the agents, difficulties which most Missionaries will unfortunately be qualified to appreciate.

—Same: "The Archbishop of Canterbury has again managed to wound orthodox Churchmen's susceptibilities by sending out and bidding God-speed to a Dean for the notorious Bishop of Natal. There is no doubt we think whatever that the Archbishop is most orthodox in his own belief, but how he manages to reconcile this with his extreme laxity as to Bishop Colenso is a mystery. It can hardly be supposed that he is truckling basely to a feeble and flaccid lay opinion on the subject, which, while professing to hold everything and embrace everybody, compromises the truth and gives the kiss of peace to unbelievers."

Wednesday, December 24.

—Calcutta, 23: General Roberts, under date Kabul 19th inst., reports slight skirmishes

with the enemy yesterday, when one or two of their principal men were killed. Our losses were Lieut. Sunderland, of the 72nd Highlanders, and a private of the 67th Foot slightly wounded; and one sepoy of the 5th P. I. killed. Snow fell during the night, but is disappearing off the southern slopes of the hills. There had been heliographic communication with Lataband for some hours during the day.

General Bright at Jallalabad reports that a detachment of the 8th N. I. reached Dakka on the 22nd, setting free the detachment of the 22nd P. I., which proceeded to Basawal, escorting ammunition. The head-quarters of the 3rd B. C. reached Barikal on the 22nd. The head-quarters of the 22nd P. I. and the remainder of the 45th Sikhs have reached Gandamak.

—G. H. De Sa, who fired at the Viceroy, has been pronounced insane.

—Owing to the present market rate of interest, the Governor-General in Council has notified that, with effect from the 1st January, 1880, the monthly rate of interest on deposits in District, Presidency and Military Saving Banks shall be one pie for each 1½ rupee, which is equal to Rs. 4-1-6 per centum per annum.

Thursday, December 25.

—General Roberts, on the 16th, telegraphed from Cabool (Sherpoor) to the Viceroy: It is evident that strong religious feeling is at the bottom of the movement. Moolla Mustaki Alam was joined by large numbers as he came along, and no one probably could have foretold that his following would have been anything like as great as it is at last. The city and large villages in the neighbourhood of Cabul each furnished their quota, and our force on the 14th found itself opposed by such overwhelming numbers that it was necessary to concentrate it to prevent parties being cut off. This I was fortunately enabled to do before dark. It entailed our giving up Bala Hissar and other positions commanding the city, but there was no choice.

—18th: The enemy appeared shortly before noon on the Siah Sung range and the heights west of Sherpur, but were quickly dislodged with some loss. Our casualties are one sepoy of the 15th Punjaub Infantry slightly wounded and a Goorkha accidentally shot on picquet.

—20th: Our position here is unchanged. The enemy lost several men yesterday. Our casualties were Lieutenant Montanaro, R. A., dangerously wounded; six men of the 67th, one of the 9th Lancers, one of the 12th Bengal Cavalry, six of the 3rd Sikhs, and two camp followers, all wounded. Major Cook, 5th Goorkhas, I deeply regret to report, died yesterday of his wounds. I hope officers will be sent to replace casualties.

—Press Comissioner, 24: Colonel Norman telegraphs from Jugdulluck, through Pezwan, on the 24th that there had been heavy firing at Cabul during the last forty-eight hours, which was reported by General Gough from Seh Baba.

Colonel Norman's camp was fired into on the preceeding night. No harm was done. General Gough was expected to reach Cabul today.

The mail bags have been received at Jugdulluck from Cabul.

—The Licence Tax Bill has been altered so as to exempt incomes less than Rs. 500 per annum.

—The S. P. G. report the baptism of 211 adults in the Ahmednuggur field during the last year.

—*Bombay Gazette*: No one, however, who reads General Roberts' telegrams, can fail to be struck with their excessively sanguine tone. It is right that the General should keep up his spirits and put a good face on the change of circumstances which has made him no longer the master of Kabul; but we cannot admire the rashness with which, after acknowledging that he had been completely surprised by the enemy, he still prophesies that, once he has driven them off by force from the neighbourhood of Kabul, "the country will doubtless quiet "down." Here we have a repetition of the old story, the belief in which has already worked so much mischief. General Roberts is not at all humbled at discovering that he had wholly miscalculated the forces and designs of the enemy, and been outwitted and outgeneralled by Afghan chiefs whom he was in the habit of regarding with utter contempt. He says, almost in an injured tone, that he 'had no reason to suppose such a gathering would take place, nor, apparently, had any of the sirdars or those on whom I have been mainly depending for information.' The answer to this complaint is, of course, that it was his own fault if he believed in treacherous Afghans and acted on information which was worthless; and that it was his business, as the military chief of a considerable army, to ascertain for himself what was likely to happen.

—*N. Y. Evangelist*, Nov. 20: The Rev. J. V. McNamara, formerly a Roman Catholic priest, was on last Sunday elevated to the office of Bishop of an "Independent Catholic Church" in this city. The movement has been led thus far by the eloquent "Bishop" and one or two ex-priests who were converted through his preaching. The movement has a considerable and growing following.

Friday, December 26.

—*Overland Mail* Dec. 5: Home Rule demonstrations took place on Sunday, Nov. 30, in Hyde Park, at Liverpool, and other places.

The winter has set in with great severity all over Europe. In London a severe frost has lasted for some days, and heavy snowstorms have occurred in Paris, Hungary, and other places.

The marriage of King Alfonso with the Archduchess Marie Christine of Austria took Place at Madrid, amidst great rejoicing, on Nov. 29.

The Chilians have captured the town of Tarapaca from the allied Peruvian and Bolivian forces. Arica is blockaded by the Chilian squadron.

Amongst the deaths recorced this week are:—Mr. J.A. Roebuck; Viscount Dillon; General Goodenough, C. B.; Col. W. Burney; Sir A. P. Burt; Sir I. Morley; Mr. T. Kingdon; Mr. E. S. Ellis; the Hon. Col. Duncombe; Lady Sabine; Lady L. Rabett; and M. Michel Chevalier.

The sensation of the week is the terrible alarm caused on the Continent by another desperate attempt upon the life of a ruling sovereign. The Czar has escaped almost by a miracle. Scientific knowledge and money have been allied in a dastardly attempt to blow up a Royal train on its approaching Moscow. The perpetrators of the outrage hired a house near the line, systematically tunnelled to the railway, and with all the electric appliances of skilled mining operations blew up the railway track as the train passed over. A cheer from without gave the signal, and the miscreants in the house, who have escaped, applied the spark with the wires they held. Happily—and surely by this time it must be seen that there is more than mere dignity that doth hedge and protect the assailed sovereigns of Europe—the would-be murderers blew up the wrong train. The Czar had passed previously, and this was only the baggage that followed. No one was hurt, though several carriages were wrecked.

—*Times*: Having regard to his age, to the weather, to the nature of his audiences, and to the length of his speeches, Mr. Gladstone's present rhetorical campaign must certainly be regarded as one of the most extraordinary physical feats on record—perhaps the most extraordinary. Last week he delivered four speeches, occupying about six columns each, before crowded assemblies, and the last was at least as vigorous as the first. On Dec. 1 he travelled from Edinburgh through Dunfermline, Perth, and Dunkeld to Aberfeldy; and at each stage of his journey, during the stray half hours or five minutes which the train allowed him, he was as ready to make a new speech as if he had made none before.

Selections.

THE PREACHER'S PREPARATION.

FROM AN ADDRESS BY MR. C. H. SPURGEON.

THE SECRET OF POWER.

Then the next thing to keep yourselves right in is, be concious of *power* to fulfil that commission. Do not mistake me—not power in ourselves, for we are but poor weak vessels, but power in Him who gave us the commission. Power, perhaps not in talents, in education, in fine language, but in the consciousness that God has called you to the work, and that He is your strength. No man may speak for God until he knows that the Holy Ghost has made his body to be His temple, a temple of the living God. A man who is so possessed of the Spirit of God may be uncouth in speech, may have a soul devoid of music, yet speaking because God speaks through him, he will speak so decorously, so impressively, so solemnly, and consequently so weightily, that even the scoffer will feel the power somehow, and will not dare to scoff; and although he may think the man mistaken, yet he will acknowledge that he speaks what he feels, and will respect him, and will not trample down this holy pearl. Dear brother, if you know that the Lord has sent you, you have the whole secret of strength, for God sends no man a warfare on his own charges; He never sends anyone on His errands without the needed strength. Be strong, then, and perfectly at home with yourselves, and quite satisfied that the Gospel which we preach is "*the power of God unto salvation to every* one that believeth."

But you connot argue, and you know it. Very well, do not argue; and if they will come with objections tell them you have got a fact, and that is better than logic. Put it thus: "It has saved me; its marvellous light has entered my soul; I have seen the Lord, and He has quickened me into newness of life." I tell you there is an invincible power in that conviction when you know it is true, and when you live it out.

MODERN DOUBT.

I have heard a great deal said about *sympathy with modern doubt.* Yes, yes; no doubt there should be sympathy with this modern thing; but I will tell you how I show my sympathy with it. I show it by never letting the least grain of it enter my heart; I never let it trouble me. And I have known of late several instances of very thoughtful persons who have been greatly perplexed thereat. They would say, "It was your dreadful serenity that mastered me. I brought you such and such an article from the *Nineteenth Century*, or the *Fortnightly Review*, throwing all sorts of doubts on the teaching of the Scriptures, but it was with you the authority of the Bible; you nailed me to that; and, as I spoke of doubts, you pitied me. I thought at the time that I pitied you. You would not admit that I had a view of truth, not a bit of it; there was but one authority for you. That awful serenity of yours galled and nettled me at the time, but at last it led me to think, 'God has blessed that man; probably he is right after all in his conviction.' I was led to look and search for myself, and, as the result, was led to the same conclusion.

Just so men come and want to fight, but they would have us fight with *wooden swords.* No, no; we are ready to fight for the truth, but it must be with the good Jerusalem blade. No wooden swords for me; I never learned to use them, and might get some nasty whacks. My God is no wooden God, and He has entrusted me with no wooden sword. My King is no wooden king, and I will have none of their

wooden swords for the fight. I will have the keen Jerusalem blade, and if you invite me to fight, you must fight with this, "the sword of the Spirit." "But"—there is no *but* about it; this is the Word of the living God, and if thou wilt reject it, whatever Canon this or Canon that may say, thou wilt be cast into hell. If they choose to refuse or reject Christianity and the Gospel, their blood be upon their own heads. It is no use preaching one-half of our message, and hiding the other half; the message is, "Believe, and thou shalt be saved; but he that believeth not is condemned already." You most either receive or reject it; and if you reject it, you must take the consequence. What say you, my brother? You cannot speak so distinctly. Well, you will not do much good unless you do. They say that Martin Luther's strength lay in his power of dogmatism. We want such men now. Here, then, is what Martin Luther said about doubters, "They stand and stare at a truth like a cow at a new gate." If you have been in the country, you have, perhaps, noticed how a cow will stare at a new gate. It will look at it all over, but never get any further. Well, we may look at it, but, by God's grace, we will clear it. What is wanted in these unbelieving days is not another kind of unbelief, but genuine faith. Do not imitate that faith; it will not sound real; but seek it from God. If you do believe, out with it. If you have half a doubt, leave it at home; do not bring it out to the street. Preach what you believe, nothing else. "I believe, therefore have I spoken." That is what is wanted of a street preacher, or of any preacher. If my Bible and myself quarrel, I must make it up before I preach. If the doctrines I am supposed to believe are not those I do believe, then I must change my profession, and not talk about things in which I have no hearty confidence. If I do talk in a half-hearted way, the public will soon see that I doubt the truth of it. I notice that men, when they have got some hard work to do, pull themselves together, and see that their braces are all right. So I like sometimes to pull myself up, and look over the doctrines, and see if this is so, and if that is so. Some may say they do not believe. Very well; it is in the Word, whatever they may say, and in the long run God will decide which is true. Thus we are content to accept the simple truth of God, and to deliver our testimony as His message, and leave it to work its own way in the heart of man by the influence of the Divine Spirit, who alone can make it effectual to the hearts, and minds, and consciences of men.

THE ORIGIN OF LIFE.

BY REV. H. SINCLAIR PATERSON, M.D.

The third of the series of practical lectures on Life, being delivered by Dr. Paterson in the Aldersgate Street Hall, had for its special theme, "The Origin of Life."

In the course of his lecture, the speaker dealt very thoroughly with many of the strange theories which have been advanced by men of science from time to time, only to be given up as further research displayed their fallacies. In reference to these various theories, he observed that, in England, a jury is bound to return either of the two verdicts—"guilty," or "not guilty;" but in Scotland juries have a third alternative, and that is, "*not proven.*" This was indeed the proper verdict to deliver on the theories which had been advanced with regard to the origin of life.

The theory which of late years had been most favoured was that of evolution; and, accordingly, of this he, the lecturer, designed to speak chiefly. Many supposed that the solar system came from a mass of incandescent vapour, which existed millions of years ago, gradually formed into balls, when it cooled, hardened, and then by some mysterious process, assumed its present form, and on it life was evolved. The life of animals and plants might be entered upon, but he intended to confine himself to the origin of human life. A certain book with which he was very familiar gave very interesting and reliable information on this subject, but for the present he wished to meet men of science on their own platform. What, then can science tell us of this matter? Nothing, simply nothing. We can only get information by observation and experiment, and all the observation and experiments of the past centuries can tell of no instance in which life has been evolved from dead matter. Until the beginning of the seventeenth century, it was generally believed that the lower forms of life sprang from decomposing organic matter—as, for instance, putrefying meat; it has, however, been proved to demonstration that life cannot be so produced.

Here Dr. Paterson entered very fully and clearly into the proofs of this matter, and stated that it was now finally decided that life, can only spring from life. Professor Huxley had now advanced a theory that, although we cannot now produce life, yet it might have been possible in a past state of things. Well, it requires an act of faith to conceive of such a state of things, and better far the act of faith that believes what God has stated in His Book.

The theories founded on the discoveries made in the *Porcupine* and the *Challenger* were now carefully examined, and it was shown that such ideas were now abandoned by their originators, and were only to be found in the writings of men who took their knowledge at second-hand, and whose books did a vast deal of harm, inasmuch as those who read them were unaware that the particular theories in question had already been discarded as untenable by their first propounders.

"Now, even if these theories were preved, I would take exception to the conclusion that some would draw from them, viz, that life was evolved, and that on two grounds. In the first place, you only get life from material that is alive, organic: and you must get it from inorganic material in order that the analogy may be complete. In the second place, even if you do get some low form of life, you only do it by keenly exercising the mental faculties—exercised with all the powers and skill that the human mind in its finest developedment possesses. Surely that is not a case of life springing, of its own accord, from a fortuitous concourse of atoms."

After all, science can teach nothing as to the true origin of life, but those who accept the Bible do learn a great deal as to the origin and perpetuation of life. So he should continue to believe the statements in that Book, accepting them as the revelation which God has been pleased to make to man.—(*Word and Work.*)

Miscellany

—From the *N. Y. Evangelist*, Nov. 13:

Meteoric Showers. This is the week when we are accustomed to expect the recurrence of meteoric showers. As our readers may be looking out night after night to see the stars fall from heaven, they may be interested in the following account of the wonderful display (exceeding all that have appeared in any time before or since) which took place forty-six years ago, Nov. 13,1833. It is thus described by a clergyman, who was an eye-witness, in the Columbus (Ga.) Enquirer:

The meteoric display of Nov. 13, 1833, was by very far the most remarkable natural phenomenon I have ever witnessed. Learning that something of the kind is predicted to take place on the 13th inst., these lines are written for the purpose of calling the attention of your readers to the subject. The former event came unheralded and took us all by surprise. I was residing at the time in McDonough, Henry country. Suffering at the time from an inflamed eye, and being unable to sleep, I rose about one o'clock on the night in question and went out to my kitchen for the purpose of lighting a lamp (lucifer matches had not then been invented, or had not at least come into use in that section). In passing to the kitchen, I did not happen to look up. But as soon as our cook (Old Aunt Mary,) opened the door she drew back in alarm, exclaiming "Lord, master, the world is coming to an end! Just look at the stars. They are all falling!" My faith in the Scriptures (such as Matt. xxiv. 14, and others of the same import,) precluded the idea of its being the end of the world, and I was not alarmed. Returning to my room, I prepared my wife for viewing the phenomenon, which she did without undue excitement. I then sallied forth to arouse some of my neighbors, that they also might enjoy the wonderful display. The two nearest were a lawyer and a preacher, both of whom were terribly alarmed, and despite my expostulations, greatly alarmed their wives. Without going further, I had my hands full in endeavoring to restore them to some degree of composure.

From one o'clock until daylight I witnessed the grand display. Looking upward, it seemed as if the meteors all started from a common centre, and fell in curving lines to the very earth, and there were thousands, if not millions, of them in sight at the same moment, and every moment, until daylight put an end to the scene. It literally rained fire. Sometimes the shower would slacken for a moment or so, and then it would be renewed until the very heavens seemed to be ablaze. Some were brighter, some of paler hue—but they were all fire (or seemed to be so,) and all were pouring down toward the earth. But I am attempting to do what I promised myself I would not undertake, to describe a scene which no imagination can conceive, nor tongue or pen portray. It was as clear a night as I ever saw. I would fix my eyes on a given star, and in a few moments it would seem to fall, owing, I suppose, to the fact that it was obscured by a passing meteor. The illusion was perfect.

For two or three days after the occurrence the atmosphere was so smoky as to prevent the stars from being seen at night, and to cause the sun to look like a ball of fire in the day time, upon which one might gaze with the naked eye without pain.

A few occurrences connected with the event may interest your readers. In Covington, Newton country, at two o'clock, the church-bell was rung and the whole population was aroused, who repaired to the meeting-house and spent the remainder of the night in devotional exercises.

The gold mines in Paulding and adjacent countries had drawn together many adventurers—miners and gamblers. A gentleman direct from that section informed me that soon after midnight guns were fired, horns blown, and the sleepers for miles were aroused. The gamblers threw there cards in the fire, enemies made friends, and there was such praying as was never heard in that section before and perhaps has never been heard since.

Only a few days after the phenomenon I was passing from McDonough to Zebulon, and stopped to spend the night with a friend. He had two Northern men employed in erecting a mill on a small stream near his residence, the elder one of whom had been a seafaring man. As soon as I arrived, the "falling of the stars" became the subject of conversation. Seeing the Northern men coming up the hill, my friend said: "Engage those men—especially the elder one—in conversation on the subject." Supper over, I managed to draw them out. The older one said: "I have spent most of my life on the sea, and have passed through many dangers. But I never had to look death and eternity so squarely in the face before. You know, parson, that sailors believe in the North Star. Well, I saw that the other stars were falling, but I thought that as long as the North Star kept its place, all was safe. So I went out there and sat on the ground, with my back against the chimney, (it was a rock chimney,) and then I watched that star, trying not even to wink,

In a few minuits it cut loose, and here it came. And then, parson, I fell on my knees and did some of the tallest praying you ever heard, and I have not sworn an oath since." He had been dreadfully profane. I have seen many people since who have waited for the North Star to fall before they would pray

J. H. CAMPBELL.

TELEGRAPHIC NEWS.

London, December 18th: The wife of the Lord Lieutenant of Ireland, (the Duchess of Marlborough) has appealed for subscriptions in aid of those suffering from the great distress now prevailing in that country.—Lord Napier of Magdala is expected in London from Gibralter, in connection with the Army Commission.

St. Petersburgh, 18th: Lord Dufferin, the British Minister at the Russian Court, arrived here to-day. —The Empress of Russia is very ill. She is suffering from a severe attack of pleurisy.

Vienna 18th: In a speech made by the Emperor of Austria, he stated that the understanding between Germany and Austria would secure tho maintenance of peace in Europe.

London 19th: The India office has granted to the widow of the late Sir Louis Cavagnary a special pension of five hundred pounds a year, and to his mother a pension of one hundred pounds a year.

20th: A letter from M. Vambery has been published, in which he takes a hopeful view of the position of General Roberts at Cabul, and states that England will be obliged to carry out at any cost the pacification of Afghanistan. M. Vambery further says that the Treaty of Gundamuck is impracticable, because no Ameer of Afghanistan could resist Russian intrigue.

21st: At a Conservative demonstration held at Leeds, Sir Stafford Northcote (Chancellor of the Exchequer) made a long speech in which he exposed the fallacy of Mr. Gladstone's late financial comparisons. With respect to the policy of Great Britain in Afghanistan Sir Stafford said that it was not a policy of annexation, but of defence, tranquilising to India and relieving future anxieties. The maintenance of Afghan power would interpose between us and any foreign approach to our Indian frontier, and therefore we had no option but to carry out our enterprise in that direction. Recent events, he said, do not affect the principles of the Treaty of Gandamak. Sis Stafford concluded by saying that both the Indian and Home Government were doing everything to promote the success of British arms and would keep nothing concealed from the public. —Mr. Stanhope (Under Secretary for India) also made a speech, in which he said there was nothing in connection with Indian finance to cause alarm. In reference to Afghan affairs he eulogized the conduct of our gallant army now contending against such enormous odds at Kabul, and said he felt no fear as regards the ultimate result of the contest.—Latest advices from Capetown state that the British have captured Secocoeni's stronghold. The British loss in storming the position included two officers killed and four wounded,

Paris, December 21st: The French Ministry has resigned, and M. de Freycinet, late Minister for Public Works, has accepted the task of forming a new one.

London, 23rd: Mr. Waddy, a Liberal candidate, has been returned member of Parliament for Sheffield by a narrow majority.

Paris 23rd: M. de Freycinet, who had accepted the task of forming a new Ministery, has since declined, and M. Waddington has been asked by the President to undertake it.

London, 24th: The Archbishop of Canterbury has ordered prayers to be offered up in the Church of England for the safety of the troops in Afghanistan. The Recorder of Leeds has been appointed to the office of Public Prosecutor in England.—The liquidators of the Glasgow Bank have notified their intention of paying the balance due to the creditors of the Bank without interest.—The steamer Borussia, Captain Williams, which left Livepool on the 20th of November bound for New Orleans, has been lost during a fearful tempest in the Atlantic, and 200 people were drowned.—The India Office announces the conversion of the 5 per cent. Government Securities to 4 per cent., redeemable at par on 10th October, 1888; holders not accepting these terms to be paid off next July.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 22:

For Southampton.—Mrs G A Baker, child and 2 infants, Mrs H C Stevens and infant, Mr E P Barlow, Col F Alexander, Major and Mrs Carter and infant, Mr E B Thornhill, Mr J T Arnold, Mr T Douglas, Mr T Wilkinson, Mr S A Jolliffe, Mr H P Sampey, Mr H Muir, Mr C Demjer, and Mr Edward Johnstone.

For Brindisi.—Major Parry Nisbet, Col W W Goodfellow, and Mr F G Wilkinson.

For Venice.—Lieut-Col H T Butler, and Mrs Pole and infant.

For Suez.—Mr T A Vlaste.

PASSENGERS ARRIVED.

Per Str. *Assiria*, 20:

From Genoa.—Mr Stewart, Mrs Kiermander, Mr and Mrs Unwin, Mr Alsen, Mr G Olcese, Miss Louise Wilm, Miss H Ktich, Miss Ehily Enhardt, Miss Johanna Bielefeld, Rev. F. Brusne, Mrs E Reiss, and Rev T E. Payne.

From Naples.—Rev Wyatt, Mrs Wyatt, and Mrs L De Ga, and four nuns.

Per P. and O. Str. *Zambesi*, 24:

From Southampton.—Mr J E Peel, Mr Callender, Mr R Marrison, Mr J A and Miss Silcok, Mr P Lancaster, Surg Major Hopkins, and J R Lee.

From Brindisi.—Mr J Hartley.

From Venice.—Capt and Mrs Abbott, Mr J Arbuthnot, Mr G Grant, Major W Hooper, Mr and Mrs Johnstone, Mr E C Winter, Mr J B Gillion, Mr Cohen, Mr Eck, Mr and Mrs Twedale and infant, Mr A Willis, Mr Hernandes, Mr H Harris, Hon P le Parson, Mr J G Cordery, Mr B Jost, Mr Leuthart, Mr W Smith, Mr Grerthead, Mr Sawyer, and Mr and Miss Roberts.

From Alexandria.—Mr Plate.

From Suez.—Mr and Miss Maudsley, Mr G Baldwin, Mr P Forty, Mr Pallis, Mr Benhiem, Mr Montelare, and Madam Mene.

Domestic Occurrences.

BIRTH.

SAMPSON.—December 25th, at Carnac Bunder, the wife of Mr. E. Sampson, Bombay Port Trust, of a son.

MARRIAGE.

LIDBETTER—STAPLES—Nov. 15th, at Wellington, New Zealand, Thomas Lidbetter, formerly of Bombay, to Ellen Louisa Staples, of Hobartown, Tasmania.

DEATHS.

HALL—December 17th, at Lanoli, Ellen, the beloved wife of Mr. H. A. Hall, Station Master, Burrampoor.

KELLY—December 23rd, at Byculla, at the residence of Mr. T. M. Major, Anne Kelly, the wife of Mr. W. M. Kelly, late Deputy Collector of Surat, aged 69 years.

"BOMBAY GUARDIAN."

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